2:Purcell G-4 (no date) 1951 AL1 Southeast Asia AL1
Chinese

their native country; moreover they have a stubbornness of disposition which distinguishes them from their fellow Chinese. (It is worthy of note that the most numerous among the early Communists in the Nanyang were the Hailams and Hakkas.)[1]

Sun Yat-sen said: 'The Chinese people are of the Han or Chinese race with common blood, common language, common religion, and common customs—a single race.' As regards 'blood' in any scientific sense this is manifestly untrue; on the contrary,

> The modern Chinese people is an amalgamation of many elements originally different from one another. . . . In colour; in stature, above all in cephalic indices, about 42 per cent are mesocephalic and about 43 per cent are brachycephalic, and about 15 per cent dolichocephalic. Even these classes are distinctly subdivided into dolicho-leptorrhinic and dolicho-platyrrhinic. There is also a low-headed type, and, in the South, a trace of a dwarf element. . . . Prehistory points to a race already mixed in the basin of the Yellow River. . . .[2]

In spite, however, of a number of modifications and reservations, the remainder of the statement of the Father of the Revolution, especially regarding religion and customs, could be convincingly maintained. Allowing for the numerous variations which have been suggested above, the Chinese of Southeast Asia, drawn mostly from Fukien and Kwangtung, are quite remarkably homogeneous. Not only have they marked physical characteristics in common; their customs, their religion, their attitude of mind have an almost uncanny similarity. What Clement Williams remarked of their shops in Bhamo on the Yunnan-Burma frontier nearly ninety years ago—'the likeness of one Burmese to another is striking, but the absolute sameness of one Chinese shop to another is truly wonderful'—is equally true of the 'sameness' of Chinese temples, houses, ornaments, customs, methods of mining and agriculture, and handicrafts all over the Southeast Asian area, from the city of Cholon to a remote *tienda* in Mindanao, or from the tin-fields of Larut to the pepper plantations of Cambodia. Nor is this merely a superficial impression (such as 'all Chinese look alike'); it derives from their common steeping in Chinese culture, even though the latter's springs of inspiration have ceased to well up from the depths and it has been for long (as Professor Toynbee says) in a state of petrification.

[1] See p. 370 regarding the Japanese identification of Hailams with Communism.

[2] *China Year Book* 1932.